

DEVELOPING RESPECT THROUGH: PENCAK SILAT

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Abstract: This study is aimed at determining the effects of competitive-oriented training and art-oriented training of *Pencak Silat* on developing the value of respect among student. This study used experimental method involving 60 are students of SMPN 22 Bandung. They are were given treatments on *Pencak Silat* skills together with some aspect of moral values as stated in the *Pencak Silat* philosophy. This study uses non-randomized control group pre-test post test design. This study used instrument was adapted from theory developed by Lickona. Multivariate analysis is used to analyse the effect on the dependent variable. In accordance with the results of the multivariate test using Hotelling's Trace test, obtained F value of 18.595 and is significant at $p = 0.000 < 0.01$. This means the *pencak silat* training has very significant impact on the students' respect. Based on the result, it can be concluded that (1) there is significant improvement on the value of respect through *pencak silat* training, and (2) there is a significantly different effect between experimental groups and control groups for the value of respect. Therefore, it is recommended that *Pencak Silat* training should become an integral part of character development efforts at all levels of education. It *pencak silat* should also become a foundation of educational development through etnopedagogy (local knowledge, local wisdom) approach to strengthen the Indonesian character.

Keywords: *Pencak silat*, respect, training, competitive oriented training, and art oriented training.

INTRODUCTION

It is believed that Indonesia has been through a perennial moral crisis due to several cases as corruption, violence, and any other ethical issues leading to the moral degradation of its society. Data from National Commission of Children Protection revealed that there were 139 bullying issues in 2011. Moreover, a study done at SMK – TI Bogor involving 903 students as its sample showed that 66.7% of the students are getting involved in a brawl; 48.7% of them using stones, 26% using things made from wood, iron, etc., and 1.7% using cold steel (Dina, Wahyu, and Farah, 2001). This proves that moral crisis in this country is becoming a serious threat.

In addition to physical violence, verbal one seems to also happen to students. The increasingly frequent use of slang language and bad words indicates that there is moral value shifting within this country. Consequently, this habit of using bad words decrease respect among students themselves so that most of them are unable to maintain self-control as well as social relationship (Lickona, 1991).

Either violent or negative actions by students can be considered a signal of lack of affective domain education. Koesoema (2007) argues that this can be caused by Indonesia's education system focusing merely on cognitive domain; government seems to care less about affective domain. Therefore, an effort to increase the sensitivity and development of affective domain is undoubtedly required since it is closely related to character building. The law of education system no. 20 year

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2003 clearly states that education is an effort to develop personal quality and build the nation's characters based on religious, philosophical, psychological, social, cultural, and scientific values leading to character building.

To this relation, Rohmat Mulyana (2004) says that education should be a place to humanize humans which relates to two important missions covering the processes of hominization and humanization. Hominization is an education process which places humans as creatures harmonious with their ecological habitat. Whereas, humanization is an education process which leads humans to live in accordance with moral values since they are basically moral creatures. From these two processes, it can be concluded that education should pay attention to both cognitive and affective domains so that humans can live in harmony. By doing so, this nation will be a developed country having its characters as well as 'personality'.

Building a nation's characters is indeed a long process to do. Lickona (1991) strictly states that character building should be done both systematically and simultaneously. The process itself consists of three important components namely moral knowing, moral feeling, and moral action. Moral knowing has everything to do with teaching moral guidance or values to hold. Moral feeling, in the meantime, is an aspect that needs to be infused to students as an energy source so that they can act based on moral values. Lastly, moral action is how to turn knowledge about moral into real action. Thus moral action is the implication of moral knowing and moral feeling.

In the context of physical education, character building is undeniable. There is a lot of evidence that physical education and sport can build the characters of the 'doers'. Svaboda (1994) for instance, is quite sure that sport can develop social skills, personal skills, and psychological skills. Wankel and Sefton (1994) also find out that sport decreases depression and increases social relation and integration in the society, confidence, and even social status. This idea is also supported by Reid (1994) whose study proves that teenagers who are active in sport have higher self-confidence, positivity, cooperation, social skills, and sense of belonging. Their activeness in sport seems to also reduce stress and the risk of illness and increase the awareness of culture. In sport activities, those characteristics are possible to reach since there is usually social interaction promoting educational values such as honesty, sportsmanship, discipline, and responsibility.

Activities in sport actually contain essential values of life. For example, in Pencak Silat, students do not only learn the martial arts, but also discipline, hard work, responsibility, and respect toward others which all count as Indonesian culture functioning to defend and preserve its existence and integrity to the surrounding to gain harmony. Respect is an attitude which means paying attention to others and treating them in an honorable way.

Meanwhile, Pencak Silat learning includes either mental or physical aspects comprehensively. In building students' characters, Pencak Silat learning aims

to teach the abilities to self-control and enhance respect and responsibility in an integrated way. This value shifting is based on honorable values of Indonesia. Those values cover truth (*cipta*), obligation (*karsa*), and kindness (*rasa*) among human beings taught through Pencak Silat yet reflected through everyday's habits. The aforementioned values of Pencak Silat are actually based on the philosophy of noble characters.

The philosophy of noble characters has universal meaning as a way of life of Indonesians. This philosophy is also a spiritual foundation of Pencak Silat (Notosoejitno, 1997a). Thus it can be said that the philosophy of Pencak Silat refers to the values closely related to religious, personal, social, even cosmos values.

In its implementation, Pencak Silat is taught in four aspects including arts, martial arts, sport, and mental-spiritual aspects. The art aspect is reflected in the movement, tempo, balance, beauty, and harmony. In terms of martial arts aspect, Pencak Silat is aimed to strengthen humans' instinct to self-defend from danger and threats. The sport aspect can be seen in the movement for physical fitness. Finally, in terms of mental-spiritual aspect, Pencak Silat also emphasizes character building.

However, in the context of sport, the issues of 'win or lose' and 'prize' that possibly lead to the lack of moral values cannot be denied. In reality, some sport matches end up in chaos. This becomes worse when falsifying identity, age, certificate, and nepotism are considered innocent in sport matches. Ironically, this phenomenon does not only occur in competitiveness-oriented sport matches, but also in friendly matches, even in schools. Students are taught how to be champions, neglecting the fact that learning points is much more important than that. Those values are then distorted by strong wills to defeat others. In fact, that kind of spirit is far from the essence of sport stated by Coubertin (in Rusli Lutan, 2001): "*the most important thing in the Olympic games is not to win, but to take part; just as the most important in life is not the triumph, but the struggle.*"

The distortion of moral values in sport has actually happened since long time ago and has been an international issue. Economic motives in sport appear to become a supporting factor of the physical education condition in schools. Studies in several countries prove that physical education and sports in schools are in crisis (Rusli Lutan, 2001). The position of physical education and sports are much more marginalized, the government puts a little attention towards it, the infrastructure keeps decreasing, and the learning models that do not give students adequate space to develop their potentials are some of the effects of the crisis in physical education and sports. To ensure the government, a lot of elements should be involved. This study, however, plays an important role since it promotes character building through Pencak Silat. The current study is also a real action to contribute in character building both in sports and in the whole nation. In this study, the character values is emphasized on respect. It is hope that this study is one of the answers to the currently social chaos in this country.

RESEARCH METHOD

The method employed in this study is quasi-experimental using non-randomized control group pre-test post-test design (Burn, 1994). There are several variables in this study namely (1) the approach of Pencak Silat exercise as competitiveness-oriented sport; (2) the approach of Pencak Silat exercise as art-oriented one; (3) control group (without treatment); and (4) respect as a dependant variable.

Reserach site is at SMP Negeri 22 Kota Bandung, West Java with the sample consisting of 60 students (ranging from 12-13 years old) divided into three group; 20 students in competitiveness-oriented Pencak Silat, other 20 students in art-oriented Pencak Silat, and the other 20 ones in the control group.

DATA ANALYSIS

TABLE 1: DESCRIPTIVE STATISTIC OF ATTITUDE IN EXPERIMENTAL AND CONTROL GROUPS

	<i>Group</i>	<i>Mean</i>	<i>Standard deviation</i>	<i>N</i>
Pre test	Competitiveness-oriented	116.4500	5.58640	20
Post test		124.9000	3.25900	20
Pre test	Art-oriented	112.8500	12.65025	20
Post test		127.9000	3.35449	20
Pre test	Control	106.70	9.12544	20
Post test		109.05	11.12832	20

TABLE 2: MULTIVARIATE TEST

	<i>Effect</i>	<i>Value</i>	<i>F</i>	<i>Hypothesis df</i>	<i>Error df</i>	<i>Sig.</i>	<i>Partial Eta Squared</i>
Intercept	Pillai's Trace	.596	39.883 ^a	2.000	54.000	.000	.596
	Wilks' Lambda	.404	39.883 ^a	2.000	54.000	.000	.596
	Hotelling's Trace	1.477	39.883 ^a	2.000	54.000	.000	.596
	Roy's Largest Root	1.477	39.883 ^a	2.000	54.000	.000	.596
Pretest_ Respect	Pillai's Trace	.098	2.928 ^a	2.000	54.000	.062	.098
	Wilks' Lambda	.902	2.928 ^a	2.000	54.000	.062	.098
	Hotelling's Trace	.108	2.928 ^a	2.000	54.000	.062	.098
	Roy's Largest Root	.108	2.928 ^a	2.000	54.000	.062	.098
Approach_ Treatment	Pillai's Trace	.589	11.476	4.000	110.000	.000	.294
	Wilks' Lambda	.415	14.931 ^a	4.000	108.000	.000	.356
	Hotelling's Trace	1.403	18.595	4.000	106.000	.000	.412
	Roy's Largest Root	1.397	38.427 ^b	2.000	55.000	.000	.583

Multivariate test is used to test whether each factor (factor approach to coaching) affect the dependent variable group. SPSS provides four types of multivariate tests of significance that Pillai's Trace, Wilks' Lambda, Hotelling's Trace, and Roy's Largest Root. Hotelling's Trace test is usually used for two groups of dependent variables and Wilks' Lambda is used if there are more than two groups of dependent variables (Ghozali, 2009: 81). In accordance with the results of the multivariate test using Hotelling's Trace test, obtained F value of 18.595 and is significant at $p = 0.000 < 0.01$. This means martial arts coaching approach is very significant impact on the attitudes of the students after controlling for covariates respect pretest. Thus the hypothesis is accepted, that the martial arts coaching approach gives significant influence on students' attitudes respect. The variability of attitudinal variables that respect can be explained by variable approach to coaching by 41.2% as indicated by the Partial Eta Squared value of 0, 412 (41.2%), or a variable approach to coaching effective contribution by 41, 2% (Table 2) .

TABLE 3: PAIR COMPARISON TEST RESULT

<i>Dependent Variable</i>	<i>(I) A</i>	<i>(J) A</i>	<i>Mean Difference (I-J)</i>	<i>Std. Error</i>	<i>Sig.^a</i>	<i>95% Confidence Interval for Difference^a</i>	
						<i>Lower Bound</i>	<i>Upper Bound</i>
Respect	A1 Competitive approach	A2 Art approach	-3.640	2.157	.097	-7.964	.683
		A3 Control	13.728*	2.310	.000	9.098	18.358
	A2 Art approach	A1 Competitive approach	3.640	2.157	.097	-.683	7.964
		A3 Control	17.368*	2.206	.000	12.948	21.789
	A3 Control	A1 Competitive approach	-13.728*	2.310	.000	-18.358	-9.098
		A2 Art approach	-17.368*	2.206	.000	-21.789	-12.948

1. There is significant difference on respect between students who take competitiveness-oriented Pencak Silat (mean = 124.90) with those belong to control group (without treatment) (mean = 109.05) indicated by the value of sig. $p = 0.000 < 0.05$. This means that hypothesis is accepted revealing that competitiveness-oriented Pencak Silat significantly affect students' respect.
2. There is significant difference on respect between students who take art-oriented Pencak Silat (mean = 127.90) with those belong to control group (without treatment) (mean = 109.05) indicated by the value of sig. $p = 0.000 < 0.05$. This means that hypothesis is accepted revealing that competitiveness-oriented Pencak Silat significantly affect students' respect.

3. There is no significant difference on respect between students who take competitiveness-oriented Pencak Silat (mean = 124.90) and those who take art-oriented Pencak Silat (mean = 127.90) indicated by the value of sig. $p = 0.097 > 0.05$. Thus null hypothesis (H_0) is rejected meaning that both competitiveness-oriented and art-oriented Pencak Silat affect insignificantly towards students' respect.

DISCUSSION

The study shows that there is significant difference between experimental groups (given Pencak Silat as treatment) and control group (not given any treatment). This is in line with Butler's (2000) opinion stating that in terms of educational perspective, sports have potentials to build students' positive characters through the principles of fair play. Fair play does not only talk about rules, but also how to respect each other (European Sport Charter and Code of Ethic, 1993, in Rusli Lutan, 2001:110). Additionally, Shields and Bredemeier (1995) argue that those characters are built since sportsmen need to deal with obstacles, constantly defend the opponents, develop self control and team work, and get used to either winning or losing so that those positive values can be implemented in daily routines.

However, to build respect, the simultaneously tight process needs to be carried out, either in the context of school or sport. Students will grow as people with good characters optimally if they interact in a positive environment (Megawangi, 2004). There are also many people who should get involved such as family, school, and all components of the society to support the habituation through persistent life situation so that students can absorb all the knowledge and experiences to further implement them in their real life (Majid & Andayani, 2010). Therefore, family, school, and sport activities do affect respect.

Based on the result of this study, it has been revealed that there is no significant difference between the group that takes competitiveness-oriented Pencak Silat and the group that takes art-oriented Pencak Silat. There are several possibilities to answer this. Basically, those two types of activities are physical activities based on such martial arts skills as stance, stepping, offending, and defending. The primary distinction lies on the ending of the treatment in which the art-oriented Pencak Silat highlights the back sound music while the competitiveness-oriented Pencak Silat emphasizes how to be competitive. In the art-oriented Pencak Silat, the focus is on the beauty of movements in harmony with the back sound music. Nevertheless, both Pencak Silat types are similar in interaction with one another so how to appreciate and respect others are really promoted. This is supported by Shields and Bredemeier (1995:178) who state that characters are vague yet sport activities are the right path to develop characters leading to potential development in harmonious social interaction. The social interaction process in sport, according to Auweele and

Bakker et al. (1999), occurs through group activities, either co-operative interaction or competitive/ inter-group interaction. This rich social interaction is actually the core teaching material in physical education, Hoedaya (2009:48) explains that students will get a chance to know themselves and other, to be able to think and act appropriately in different situations. By getting accustomed to this, they will understand others better as well.

It is interesting that Pencak Silat contribute to one of the most important characters to build: respect. Pencak Silat, as one of the cultural heritages of Indonesia, can be viewed as phylogenetic adaptation which means an ability to adjust with the surroundings (Rusli Lutan, 2001). Furthermore, in terms of cultural study, Rusli Lutan (2001) thinks that the concept of adaptability is a potential in each individual to learn from their surroundings in the scope of social, cultural, and physical environment. This indicates that adaptability is basically an ability to sense and perceive problems causing someone to adapt with new conditions more easily. In the perspective of sport activity to change behavior, it is believed that one's involvement in sport activities can change their behavior. Sport activities are proven to promote good attitudes such as team work, sharing, and unselfishness. However, not every study proves to support the correlation between social behavior and sport. Some even find out that competitions are closely related to anti-social issues; especially among the athletes (Sherif et al., 1961; Sherif, 1967; dalam Shields & Bredemeier, 1995:180). Aggressive behaviors often emerge as the impact of emotional interests. Burchard (1977; in Shields and Bredemeier, 1995: 181) studies the impact of competitiveness towards attitude and social behaviors of 11 to 12 year-old hockey athletes. According to Burchard, either winning or losing does not lead to chaos with the opponents yet losing often leads to chaos with themselves, their teammates, and their officials. This issue is supported by Raush (1965; in Shields and Bredemeier, 1995) who finds out that friendly interaction often happens outside the match (89%) when the athletes do not compete; while within the match, when they have to compete, 42% of them show unfriendly interaction.

Finally, it can be concluded that Pencak Silat is not the only factor in developing respect; there are other supporting factors such as the environment and the teachers (how the teachers/ coaches can be consistent in being role models). In line with this, Zeigler (2009) argues that to be able to develop respect, there are two important keys namely model and consistency. To this relation, Hoedaya (2009:49) says that being a role model is very important for the teachers since how the students act is actually the direct consequence of how the teachers act.

However, the results of this study can be a 'gate opener' of the next related studies since it can be said that this is the first study in Indonesia related to the current issue. In addition, it is hoped that the results of the study can be an argument proving that Pencak Silat is effective in promoting respect development of the students.

CONCLUSION

There is significant difference on respect between the groups that take Pencak Silat (experimental group) and the other group who does not (control group). There is no significant difference on respect between students who take competitiveness-oriented Pencak Silat and those who take art-oriented Pencak Silat

It has been proven, especially to teachers of physical education and Pencak Silat, that Pencak Silat can be a manifestation to build characters. Therefore, in teaching Pencak Silat, teachers need to promote moral values more intensely. They need to treat their students with affection, respect, justice, and caring to each individual. More importantly, they have to become a good role model so that students can be eventually better people.

In order to promote affective domain in education, character building through Pencak Silat is an inseparable way in the curriculum in all levels of schooling. It has been discussed before that Pencak Silat contains moral values that are good for character building. In the future, the education process needs to pay attention more on affective domain, particularly on promoting good attitudes such as respect, responsibility, care, honesty, justice, etc.

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